

THE
METHODIST MAGAZINE.

FOR NOVEMBER, 1820.



Divinity.



From the London Methodist Magazine.

SERMON ON ROMANS VIII. 16, 17, BY JOSEPH BURGESS.

The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs, heirs of God, and joint heirs with Christ.

THE truths contained in the inspired volume, are, with the most adorable wisdom, adapted to our necessities; and, like the Divine Author, prove unto the man of God a very present help in the time of need. Are we suffering the afflictions incident to fallen humanity? A spirit of despondency would lead us to conclude that these are marks of the Divine displeasure or inattention, and would suggest the inference expressed by Jacob, "All these things are against me." To prevent this, the Spirit itself beareth witness with our spirit that we are the children of God; consequently, our trials are no indication of the Divine anger; but, on the contrary, a proof of the apostle's assertion, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: God dealeth with us as sons, for what son is he whom the Father chasteneth not?"

That king of terrors is on his march, who will shortly drive us from our earthly possessions and friends; will tear asunder soul and body, and constrain the body to make its dark and dismal abode with corruption, earth, and worms. When this state of degradation is past, the most glorious and tremendous scenes that can possibly arrest the attention of an immortal mind will be presented to view. The Judge descending on his great white throne, attended by an innumerable company of saints and angels; the trumpet sounding louder and yet louder still; the irresistible summons which shall pervade the universe, Arise, ye dead; ascend, ye living; stand before the Searcher of hearts, the Judge of angels and men, give an account of the deeds done in the body; let not one thought, word, or action,

one motive, design, or expectation be concealed. With the utmost promptitude this command is obeyed. Then will the heavens pass away with a great noise; the elements which compose them shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up: the saints of the Most High shall be admitted into his presence, and seated upon thrones of eternal glory; but the wicked, and all the nations that forget God, shall be excluded the glory of his power, and everlastingly shut up in that fire prepared for the devil and his angels. Oh! who shall live when God doeth this?

Had we no assurance of our reconciliation with the Judge, with what anxiety should we look forward to that decisive period! But how graciously is the truth, which the text contains, calculated to save us from the fear of death and judgment, and to place us in a state of tranquility and holy joy before the tribunal of him whose Spirit beareth witness with our spirit that we are not only children of God, but heirs of God, and joint heirs with Christ? This witness, therefore, enables us to submit to the trials of life as salutary visitations from our heavenly Father, and joyfully to anticipate that period when we shall be put into the possession of our heavenly inheritance. The witness of the Spirit; the truth to which it bears witness; the causes which prevent our enjoyment of this blessing, are the subjects, an explanation of which will be attempted in the following pages.

I. The Spirit itself beareth witness with our spirit.

The darkness of the human intellect with regard to religion, the depravity and deceitfulness of the heart, as also man's total incapability to do any thing conducive to his salvation without supernatural direction and aid, are truths obviously exemplified in the conduct of fallen man. And hence it is undeniably evident, that from the first moment when spiritual light and influence are received in the soul, till that period when it shall be presented perfect in Christ Jesus before the throne of God, the work of salvation is carried on by Divine agency; and so conscious is the believer of this, that he lives in a state of absolute and continual dependance at the feet of him who says, "Without me ye can do nothing."

When, in confirmation of this doctrine, we descend to particulars, it will appear more conspicuous. And although we cannot explain nor conceive the mode of the Divine operation, yet the effects of it are felt and seen. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."

The man who is so inattentive that he will not suffer the Spirit of Truth to introduce him to himself, remains in a state

of ignorance with respect to his real character. His sins and negligences he cannot deny, for their publicity renders this impossible; but he tells you he is sincere and sound in heart; that his frequent charities will, in some measure, compensate for his moral defects; that if in this compensation there be any deficiency, the mercy of God will supply it: in point of excellence, he is superior to many of his neighbours; and in addition to all this, as he acknowledges reformation is necessary, so he intends, at some future period, to call into exertion the resources of his mind, and to become eminently good. The turpitude of sin, the purity and justice of God, the spirituality and extent of the Divine law, the uncertainty of future periods, and his absolute inability to save himself, are subjects, which cannot penetrate the obscurity of his mind, till he receives from above that light which discovers to him the pollution of his conscience, the wickedness of his life, and his consequent guilt in the sight of an Omniscient Judge.

While the Spirit of Truth is thus enlightening his mind, the goodness of God leads him to repentance; and such a degree of gracious power is imparted, as enables him to evince the sincerity of his repentance by the renunciation of his iniquities. He now looks back with shame and sorrow upon his misconduct; his present sensations, arising from a consciousness of his depravity, are painfully acute; he has such an abhorrence of sin, and of himself on the account of it, that he resists every solicitation to it; endeavours to pluck out the right eye, and to cut off the right hand sin; and although in his own estimation he is now worse than ever he was before, yet in the sight of the world he is a reformed character.

This consciousness of his extreme unworthiness, and the utter incapacity which he feels to approach a throne of grace with that spirituality and fervour which God requires, constrain him to acknowledge, "I know not what to pray for as I ought;" but the same Spirit which hath thus divested him of all self-confidence, enables him to say, "The Spirit itself helpeth my infirmities, and maketh intercession for me with groanings unutterable."

Now we behold the sinner brought to the mercy-seat by the hand of God. He sees, he feels his sin and misery, endeavours to flee from the wrath to come, by shunning those sins which would expose him to it; he flees for refuge to the hope set before him; the Spirit of grace and of supplication is poured upon him; and the language of his heart is, God be merciful to me a sinner! Then why should it be thought a thing incredible with you, that the same Spirit which hath brought him into this state, should now bear witness with his spirit, that he is a child of God? Is this unreasonable? Does it surpass belief? No;

but, on the contrary, it would be one of the most unaccountable things in the universe, if a God of infinite compassion would thus expose to full view the depravity and misery of our soul, the moving of that hell beneath, which meets us at our coming; if he would thus open our access to his throne by the blood of Jesus; and, by his own Spirit, place us there as penitent suppliants; yet after all, abandon us to our fears and misery. This be far from thee, O Lord. Shall not the Judge of all the earth do right? As certainly, therefore, as we yield to that Divine attraction which leads us to the blood of sprinkling, so certainly shall we receive that witness which assures us of our adoption: that meridian evidence which puts our doubts to flight; that ardent hope which anticipates the skies.

The three grand marks by which the reality of this change is proved, deserve our attention. The first is, that peace and joy in the Holy Ghost which the believer experiences. Previous to the illumination of his mind, his laughter was madness, his pleasure was pain; his disappointments and vexations were numerous. Alternately elated and depressed by the momentary trifles of time and sense, he was a stranger to spiritual consolations. When aroused to an apprehension of his danger, then there was a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries: but now he is happy in a consciousness of the Divine favour; he has fellowship with the King of Glory, (O amazing, unutterable condescension!) he has access to the throne of grace, and can rejoice in hope of the glory of God.

The second thing which proves the reality of this witness, is the sanctification of his nature, and the implantation of that mind which was also in Christ Jesus. Purity and benevolence, meekness and humility, have taken up their residence in the soul. *There* also the Saviour sits on his throne, and has his delights among these children of men. *There* grace reigns through righteousness unto eternal life; and through the medium of his own experience, this man of God is taught that heavenly truth, "We all with open face beholding, as in the mirror of the gospel, the glory of Immanuel, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The genuineness of this witness has a third proof in that conspicuous manifestation of grace which the conduct of the believer presents to the observation of every man in the sight of God. He is temperate in all things; just in his dealings; humane and beneficent to the children of want; alienated from the maxims and fashions of this world. Freed from censoriousness and from a spirit of retaliation, he puts the best construction he can upon the misconduct of others; and when acts of injustice or unkind-

ness committed against him render every extenuation inadmissible, even then, upon the first appearance of repentance and reformation, he is ready to forgive. His piety is no less apparent; he humbly walks with God, and waits upon him in all his appointed ordinances: he is alive to all the requirements of the Divine law; and says, I come to do thy will, O God. If Providence call him to submit to privations, to endure afflictions, to conflict with flesh and blood, with principalities, and powers, and spiritual wickedness in high places; and if the Lord seem to stand afar off, and to hide himself in this day of trouble, in the midst of all he says, "Though he slay me, yet will I trust in him." And with this Divine confidence there is an unostentatious display of fortitude and patience, of courage and exertion: unostentatious, because he is constrained to acknowledge, Not I, but the grace of God which is with me. Now the language of St. Paul is truly expressive of his state, "Our rejoicing is the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world."

II. The truth to which the Spirit bears witness, is one which embraces the temporal, spiritual, and eternal interest of the believer. The infinitude and eternity of glory, resulting from the relation in which we stand to God as his children and joint heirs with Christ, are unsearchable.

On this part of the subject, therefore a few remarks only will be offered. It may be needful to premise, that as these blessings are communicated through the death and intercession of the Son of God, and as our susceptibility of, and our power to retain them, are the effects of a Divine operation on the mind; so it is impossible to enjoy grace, or to anticipate glory, unless with the apostle we can experimentally say, "We are justified, we are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

A wise and affectionate father, during the minority of his son and heir, supplies his wants, and leads him through that course of education and discipline which will best qualify him for the future management and enjoyment of his estate. So in consequence of our adoption, we may, during our probationary state, confidently expect from our heavenly Father every necessary good, every necessary information and correction; we may expect, through the guidance and controul of his superintending Providence, that all things shall be rendered conducive to the improvement and felicity of our minds; that they shall work out for us a far more exceeding and eternal weight of glory. And lest we should faint in the day of adversity, the Spirit which ascertains our acceptance in the Beloved, cries in our heart, Abba, Father.

With regard to the manner of our future existence, or what our employments and enjoyments will be in the heavenly state, we cannot form any adequate conjectures, perhaps no more than the unborn babe can with regard to its future existence in this world. But when that which is perfect is come, then that which is in part shall be done away. When our present inabilities to know, and our manifold impediments in the pursuit of knowledge, shall no longer retard our progress; when the powers and capacities of the mind shall be enlarged; when we shall see God as he is, and derive from his glorious and immediate presence an unceasing increase of wisdom and love, of purity and bliss; then shall we be able to exclaim with raptures, now inconceivable, Behold what manner of love the Father hath bestowed upon us!

(To be concluded in the next.)



Biography.



MEMOIR OF THE REV. EDWARD PAINE.

Communicated to the Editors, for the Methodist Magazine.

DEAR BRETHREN,

ON me devolves the painful duty of communicating to you the death of our highly esteemed and dearly beloved brother, EDWARD PAINE. He was drowned in the Susquehannah river, Tioga Township, State of New-York, the 8th ult. on his way to the Genesee Annual Conference. On Saturday evening he went in company with Brother Dana Fox, to the river to bathe. As he was about to retire from the water, when within five feet of the shore, and in water up to his middle, he put his head under for the purpose of wetting it; in this act he got strangled, and in his struggle staggered backwards into a deep hole, and soon went under. It was about half an hour before he could be got out, when every exertion was used to restore him; but it was too late,—his spirit had taken leave of its cumbrous clay, we doubt not, to inhabit a more glorious mansion.

Edward Paine was a native of Connecticut, was born the 8th of February, in the year 1777 of respectable and pious parents. He was awakened to a sense of his lost condition when about fourteen years of age, by the sudden death of his sister. From this time he set out to seek the Lord, and soon obtained pardon of his sins, and was enabled to rejoice in the love of God. At fifteen he joined the Baptist Church, of which he continued a member for several years. At length becoming acquainted

with the doctrines of the Methodist Episcopal Church, and conceiving them to be more consistent with the scriptures than those embraced by the church to which he belonged, he withdrew from the Baptists and joined the Methodists. He had long been sensible of the remains of the carnal mind, but knew not that it was possible to obtain deliverance in this life; but on becoming acquainted with the doctrine of scripture holiness, he resolved never to rest until he had found full redemption in the blood of the Lamb. With this resolution he started in company with his friends for camp-meeting: on his way he called at his father's, where he heard the Rev. Mr. Washburn preach from Psalms xlv. 4. While the preacher was describing the city of God, such a sense of the Divine presence and the glory of that city, filled the mind of our departed brother, that he fell to the floor as one dead. Hitherto he had been remarkably still in all his devotions; but when his strength returned, and he was enabled to arise, he leaped, he walked, he rejoiced, and gave glory to that God who has power on earth, not only to forgive sins, but to cleanse from all unrighteousness. He testified that God had given him a clean heart, and renewed a right spirit within him—that he had filled his cup with blessings, so that he could rejoice evermore, pray without ceasing, and in every thing give thanks.

In the year 1809 he removed with his family to Waterford, Susquehannah, Pa. Methodism was at this time in a low state in that place. Brother Paine, who about this time received license to exhort, discovered an uncommon solicitude for the salvation of those around him, who were perishing for lack of knowledge. He soon established meetings among them for prayer and exhortation, and laboured day and night to bring them over to the faith of the gospel; and, to his unspeakable satisfaction, it soon appeared that his labour was not in vain. The few that professed religion appeared to take encouragement, and set out with fresh ardour in the service of their God. Awakenings also took place among sinners, and the cry for mercy was soon heard in almost every direction, and in a few months there were about forty added to society—the wilderness rejoiced—the solitary place was glad, and the desert blossomed as the rose. He was soon licensed as a local preacher, and extended his labours to the adjacent settlements, where he was rendered a blessing to many. After having laboured several years in the capacity of a local preacher with great acceptance, he began to be exercised about joining the itinerant connexion, that he might labour more extensively. His motives on this occasion were undoubtedly the most pure—at home he possessed a good living—was highly esteemed by all his neighbours—was honoured with the office of Justice of the Peace; and above all was

greatly beloved by his family, for whom he felt the strongest attachments. But these, however strong their claims, were insufficient to deter him; he resolved to sacrifice all for the church of God, and for the souls of men. Having made up his mind to travel, he offered himself as a candidate at the Conference, which was held at Lansing, State of New-York, in July 1818, where he was received and appointed to Bridgewater circuit, where he travelled two years much to the satisfaction of the people. As a preacher he was plain and pointed, he studied more to profit his hearers than to please them—to win their souls to Christ than to gain their applause. As a Christian he ranked with the foremost; his experience in the things of God was deep, and his communion uninterrupted; his cup was often made to overflow, so that he was constrained to rejoice with joy unspeakable and full of glory. His deportment was the most solemn and impressive: his countenance, his conversation, and his conduct, all bespoke a mind deeply engaged in the great things of eternity. He appeared never to forget that the eye of God was upon him, nor that he was accountable to him for all his conduct. In waiting on God, whether in secret, family, or public worship, he was all devotion; he never appeared satisfied with the form, without the power—the shadow, without the substance. For family religion he was a strenuous advocate. He not only attended to the common duties of religion in his family, but several years previous to his death, he established family class-meetings, which he attended to sabbath mornings; these meetings were seasons of peculiar blessings to all present, particularly to his son, an only child, who was brought soon after their commencement to close in with the offers of salvation.

Though our beloved Brother Paine manifested at all times a deep engagedness in the concerns of another world, he appeared more peculiarly so towards the close of life. He was heard to observe, that he was not satisfied with barely getting to heaven; but was anxious to attain to all that height and fullness of glory, that God had given him a capacity to attain to, and enjoy. To his wife he often observed, that for him death had no terrors, that he was no more afraid to die than he was to fall asleep. Such was the life and experience of our beloved brother. His death was sudden; and the manner peculiarly afflicting. That such a man should be called away in such a manner, is to us altogether inexplicable: It is a proof, however, that God's ways are not like our ways, nor his thoughts like our thoughts. It only remains for us to submit to the dispensations of Divine Providence, however afflicting, being fully assured that sooner or later God will justify his ways with men.

August 29, 1820.

GEORGE LANE.

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF 1 PETER I. 6.

Wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold temptations.

AMONG the many passages of sacred scripture, the truth of which may be tested by the experience of Christians, this is unquestionably one. And, if properly attended to, it is admirably calculated to guard against two extremes, into which we are very prone to run. While some seem to think that religion is calculated to elate the mind with unceasing joy, so as to remove the soul entirely beyond the reach of sorrow, others, no less erroneously, imagine that it is a mark of genuine experience to be in continual sorrow, to walk in darkness, and to be harrassed with doubts and fears. Both of these are corrected by the above words of the apostle. The Christian may *greatly rejoice though in heaviness through manifold temptations*.

According to the concurrent testimony of scripture in reference to this subject, it is the privilege of Christian believers to live continually in the favour of God, and to enjoy the abiding witness of the divine spirit, that they are now *accepted in the Beloved*. And while this testimony abides with them, they doubtless *rejoice with joy unspeakable and full of glory*; and, at times, they may be so elevated with this divine joy, as to be raised above all sorrow; but these seasons of great joy seldom last long; they are generally succeeded by severe temptations, to which all are more or less subject while in this house of clay.

They arise from a variety of sources. In addition to those presented to the mind by the agency of wicked spirits, temptations may arise from external circumstances, disappointments, the mal-conduct of pretended friends, or open enemies, from disease of body, and from those indescribable mental agonies with which the deeply experienced Christian has to struggle, especially when he feels the pressure of any of the above causes upon his spirit. A wounded reputation by the tongue of envious slander, which often spares neither age nor sex, neither dignity of character nor sacredness of profession, excites, perhaps, one of the most exquisitely painful sensations of which our nature is susceptible. These things, with a thousand other nameless circumstances, incident to man in this state of imperfection, may be permitted to come upon us by our heavenly Father; and, under his direction, we proving faithful, shall all tend to purify our souls, and to cut off any undue at-

tachment we might have for this world. But while they, or any of them, are permitted to press upon us, they must necessarily cause *heaviness* of spirit; for Christianity, so far from producing that apathy which makes us impervious to these strokes of temptation, gives a keener edge, if I may so speak, to our sensibilities, and makes them feel the quicker.

But, if exercised aright, they by no means shake our confidence in God, nor destroy that rejoicing which arises from the testimony of the Spirit, that we are God's children, and the testimony of a "good conscience, that in godly simplicity and sincerity we have had our conversation in the world." These are perfectly compatible with each other. While the soul of the humble Christian *greatly rejoices* in the reconciled countenance of God, it may, at the same time, be in heaviness through manifold temptations. Such, indeed, may be the pressure of temptation, so thick may be the cloud of heaviness which surrounds us, that we can only rejoice in hope—in hope of a deliverance. Like the mariner contending with a furious storm, who braves every danger, and summons up all his remaining courage, in hope of finally arriving at a safe port; so the persevering Christian, while contending with the storm of temptation, throws out the *anchor of hope*, holds fast to the cable of faith, and *rejoices in hope* of yet beholding *the glory of God*—and if not of finding a deliverance in this world, yet in hope of escaping at last, and of entering the harbour of eternal rest. While groaning under this heaviness, he lives by faith, for *we walk by faith, not by sight*. And the language of his heart is, *Though he slay me, yet will I trust in him*.

Neither is it any mark of the divine displeasure for the soul to pass through these severe dispensations. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "Blessed is the man that endureth temptations; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." And "Though clouds and darkness are around about him, yet justice and judgment are the habitation of his throne." We cannot, indeed, always comprehend the particular design of God in the afflictions he may permit to come upon us; only in general we know that "all things shall work together for good to them that love God." Under these mysterious dispensations, he says to us, as Christ said to his disciples on another occasion, "What I do thou knowest not now, but thou shalt know hereafter." God will have his people tried in the fire—and this fire is designed, and naturally tends to purify their souls from every improper affection.

It is very desirable, indeed, to be elevated upon the mount of holy joy, while we delightfully anticipate the possession of permanent felicity around the throne of God. To have the privi-

lege, like the three honoured apostles who accompanied their divine Master upon Taber's summit, of beholding his glory, *as of the glory of the only begotten of the Father*, is sufficient to cause any one to say, "It is good to be here;" but those who are so highly favoured at times, will have to descend, like Peter, James, and John, into the valley; and if they do not imitate them in their slumbers, they will have to contend with *principalities and powers, and with spiritual wickedness in high places*. If, however, in the order of God's gracious providence, there is a *need* be for these heavy visitations, the Lord is as near to the soul of the faithful believer now, as at any other time. God was with St. Paul as much when he was *contending with beasts at Ephesus*, as when he was *caught up to the third heavens*.—These extacies, we grant, are more agreeable to the feelings of our natures, than those mental agonies and depressions of spirit; but they are not more profitable.

Here the soul should rest. Do the will of God faithfully, and leave all events to him. Be sure of his favour, and then, when he sees it necessary, he will send us joy, and when necessary, he will send us sorrow. In respect to these things, they are beyond our control. Thus much we are assured of, that while we walk after the Spirit, we are free from condemnation, and though in heaviness through manifold temptations, yet we may greatly rejoice in God our Saviour.

This passage of scripture, therefore, is illustrated in the experience of that man, who endures *temptation joyfully*, who meets crosses and disappointments *patiently*, and *who counts these afflictions, which are but for a moment, LIGHT in comparison to that eternal weight of glory, reserved in heaven for the righteous*.



The Attributes of God Displayed.



Extracted from Paley's Natural Theology.

OF THE MUSCLES.

(Concluded from page 374.)

WE have offered our observations upon the structure of muscles in general; we have also noticed certain species of muscles: but there are also *single* muscles, which bear marks of mechanical contrivance, appropriate as well as particular. Out of many instances of this kind, we select the following.

1. Of muscular actions, even of those which are well understood, some of the most curious are incapable of popular explanation ; at least, without the aid of plates and figures. This is in a great measure the case with a very familiar, but, at the same time, a very complicated motion,—that of the *lower jaw*, and with the muscular structure by which it is produced. One of the muscles concerned may, however, be described in such a manner as to be, I think, sufficiently comprehended for our present purpose. The problem is to pull the lower jaw *down*. The obvious method should seem to be, to place a straight muscle, viz. to fix a string from the chin to the breast, the contraction of which would open the mouth, and produce the motion required at once. But it is evident that the form and liberty of the neck forbid a muscle being laid in such a position ; and that, consistently with the preservation of this form, the motion which we want, must be effectuated by some muscular mechanism, disposed further back in the jaw. The mechanism adopted is as follows : a certain muscle, called the *diagastric*, rises on the side of the face, considerably *above* the insertion of the lower jaw, and comes down, being converted in its progress into a round tendon. Now it is manifest that the tendon, whilst it pursues a direction *descending* towards the jaw, must, by its contraction, pull the jaw up, instead of down. What then was to be done. This we find is done : The descending tendon, when it is got low enough, is passed through a loop, or ring, or pulley, in the *os hyoides*, and then made to ascend : and having thus changed its line of direction, is inserted into the inner part of the chin ; by which device, viz. the turn at the loop, the action of the muscle (which in all muscles is contraction) that before would have pulled the jaw up, now as necessarily draws it down. “The mouth,” says Heister, “is opened by means of this trochled in a most wonderful and elegant manner.”

II. What contrivance can be more mechanical than the following : viz. a slit in one tendon to let another tendon pass through it ? This structure is found in the tendons which move the toes and fingers. The long tendon, as it is called, in the foot, which bends the first joint of the toe, passes *through* the short tendon which bends the second joint ; which course allows the sinew more liberty, and a more commodious action than it would otherwise have been capable of exerting. There is nothing, I believe, in a silk or cotton mill, in the belts, or straps, or ropes, by which motion is communicated from one part of the machine to another, that is more artificial, or more evidently so, than this *perforation*.

The next circumstance which I shall mention under this head of muscular arrangement, is so decisive a mark of intention, that it always appeared to me to supersede, in some measure, the

necessity of seeking for any other observation upon the subject ; and that circumstance is, the tendons which pass from the leg to the foot, being bound down by a ligament at the angle. The foot is placed at a considerable angle with the leg. It is manifest, therefore, that flexible strings, passing along the interior of the angle, if left to themselves, would, when stretched, start from it. The obvious preventative is to tie them down. And this is done in fact. Across the instep, or rather just above it, the anatomist finds a strong ligament, under which the tendons pass to the foot. The effect of the ligament, as a bandage, can be made evident to the senses ; for, if it be cut, the tendons start up. The simplicity, yet the clearness of this contrivance, its exact resemblance to established resources of art, place it amongst the most indubitable manifestations of design with which we are acquainted.

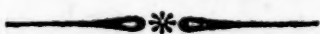
There is also a further use to be made of the present example, and that is, as it precisely contradicts the opinion, that the parts of animals may have been all formed by what is called *appetency*, i. e. endeavour, perpetuated, and imperceptibly working its effect, through an incalculable series of generations. We have here no endeavour, but the reverse of it ; a constant renitency and reluctance. The pressure of the ligament constrains the tendons ; the tendons re-act upon the pressure of the ligament. It is impossible that the ligament should ever have been generated by the exercise of the tendon, or in the course of that exercise, forasmuch as the force of the tendon perpendicularly resists the fibre which confines it, and is constantly endeavouring not to form, but to rupture and displace, the threads of which the ligament is composed.

Keill has reckoned up, in the human body, four hundred and forty-six muscles, dissectible and describable ; and hath assigned a use to every one of the number. This cannot be all imagination.

Bishop Wilkins hath observed from Galen, that there are, at least, ten several qualifications to be attended to in each particular muscle ; viz. its proper figure ; its just magnitude ; its fulcrum : its point of action, supposing the figure to be fixed ; its collocation, with respect to its two ends, the upper and the lower ; the place ; the position of the whole muscle ; the introduction into it of nerves, arteries, and veins. How are things, including so many adjustments, to be made ; or, when made, how are they to be put together, without intelligence ?

I have sometimes wondered, why we are not struck with mechanism in animal bodies, as readily and as strongly as we are struck with it, at first sight, in a watch or a mill. One reason of the difference may be, that animal bodies are, in a great measure, made up of soft, slabby substances, such as muscles and membranes ; whereas we have been accustomed to trace

mechanism in sharp lines, in the configuration of hard materials, in the moulding, chiseling, and filing into shapes, of such articles as metals or wood. There is therefore something of habit in the case; but it is sufficiently evident, that there can be no proper reason for any distinction of the sort. Mechanism may be displayed in the one kind of substance, as well as in the other.



The Grace of God Manifested.



THE EXPERIENCE AND DEATH OF MISS MARGARET ANDERSON.

(Concluded from page 378.)

SOMETIME afterward I joined the Methodists; for which I met with many sore trials and oppositions from a very tender quarter; but the Lord strengthened me to withstand them for that season; for which, and all other mercies, I desire always to be found sincerely thankful before him. However, in process of time they began to bear more weight; and, though I continued to wish to serve the Lord, yet, through the crowd of difficulties and sorrows, my zeal abated, and my love grew cold, so that in the course of four years, I was almost brought into bondage again. About the first of May, 1810, I began to examine myself by the great and first commandment: "Thou shalt love the Lord thy God, with all thy heart,—and thy neighbour as thyself." And upon examination I found that when weighed in the balance of gospel truth, I was far too light; for I could speak evil of my neighbour without feeling the least remorse. I had persuaded myself that while I spoke nothing but truth concerning them, I could not injure any person. A grand mistake! It was also impressed upon my mind—"As you have received the Lord Jesus Christ, so walk you in him." I remembered that I had received him in watching and fasting, with tears and supplications day and night. With regard to fasting, I had done much violence to my conscience. For I tried to persuade myself that I was in too low a state of health to perform that duty. Wherefore, I had for some time neglected this most obvious duty. I now saw, that, if I would be the disciple of Christ, I must take up my cross and follow him—That I must renounce myself—That I must give myself entirely to the Lord—And, that cutting off right hands, and plucking out right eyes, could be no pleasure to the flesh. I was resolved at this time, to set out in good earnest, and to forego every

thing on earth for the "One thing needful:" and I was soon convinced that my labour was not in vain. I date my happiness more from this time, than from my conversion. For although I had more enemies to encounter, yet I had more peace within. I now began to look around at the neighbourhood in which I lived; which I saw was in a miserable condition: for I had reason to believe that in a distance of ten miles round, there were not fifteen souls that really loved God. And some of my near and dear relations were also travelling the downward road. This caused me to weep in secret places, and to spread my grief before the Lord. Although I had mourned for my own soul; yet, about the first of June, 1810, at quarterly meeting, I was made to see more clearly what it was to be a Christian, than I had ever seen before. I was so swallowed up in thoughts of eternity, as to be almost insensible to any thing around me. I would do nothing but weep, and pray, and praise. This was a most blessed meeting; for which, I trust, there are many who will praise God in eternity.

From this time I made a resolution to live nearer to God. I found it to be my meat and drink to do the will of God. These words of the apostle lay with great weight upon my mind—"And ye are not your own, for ye are bought with a price; therefore glorify God in your bodies, and in your spirits, which are God's." 1 Cor. vi. 20. Likewise, "Let us lay aside every weight, and the sin which doth so easily beset us," &c. Heb. xii. 1. Upon examination, I found anger to be my besetting sin; and that anger generally originated in pride. For how can one, who is sufficiently humble, give place in any degree to anger, which stands opposed to meekness and humility? I now saw anger in its true colours, as being odious in the sight of God, and was alarmed before the Lord. I was astonished that ever such a worm as I, should say, I am angry! I now began to inquire, by what means I might be delivered from so tormenting an enemy? For I was resolved, through the help of God, to get the victory over this vile passion, or die in the combat. I therefore determined to use more self-denial of every kind. When I had striven two weeks, I found that the Lord was able to deliver me. "For one day is with him as a thousand years, and a thousand years as one day." He therefore can save me, and I will cast my care upon him till the warfare is ended: and blessed be his holy name, he has since given me constantly to triumph over this destructive evil.

In August, I went to a camp-meeting at Mahanaim, M. H. Here the Lord was carrying on his work in a powerful manner, both in convicting and converting souls. This brought more clearly into my view, and impressed more deeply upon my mind, the awful situation of the neighbourhood in which I lived.

As I returned home, I made a free-will offering of myself to the Lord, to become whatsoever might seem good in his sight, so that the cause of religion might be promoted in this place.—It was immediately impressed upon me, That the Lord who had given me a heart to pity the miseries of my fellow mortals, had also given me a tongue to speak in his name. And that I must tell my associates, in plain terms, that they must be converted or eternally lost: and that I must omit no opportunity of praying with them, as well as for them. But how gladly would I have excused myself from this duty! Lord, I have neither courage nor ability to pray in public; and if I speak to any they will mock me, and I shall be despised for my pains. Or, What am I that I should speak unto them! The thoughts of it seemed more bitter than death. But the more I strove to wear off the impression, the more deeply did I find it rooted in my heart—insomuch, that I found if I did not submit, I must resign all hopes of heaven myself. This caused me to cry mightily to the Lord, to deliver me from the roots of unbelief, which appeared to be taking possession of my heart. I cried unto the Lord, and he delivered me, and enabled me to take up my cross with patience. I now embraced every opportunity that offered of praying with the family. Some times I prayed in the woods and fields; and some times in the kitchen. My sisters also joined with me, and we had many precious seasons together. My brother William also began to be much alarmed, and commenced prayer and reading the scriptures.—But he was as yet of too gay a turn of mind, or too proud, to submit to the terms of the gospel of Jesus. However, I was resolved never to give over my unconverted friends, while I believed there was mercy in heaven for them. Wherefore I cried unto the Lord day and night in their behalf. I entreated them with tears, to turn and seek the Lord. The weakness of my body still increased upon me, and the devil taking advantage thereof, began to pour in temptations like a flood. He would tell me, “I might as well give over, for I would never hold out at this rate to the end; and that notwithstanding my weakness of body, I might live forty or fifty years. And to lay every thing else aside, I could not expect to fast twice a week, and pray as often as I did at that time, and in time past.” My God only knows how much I suffered at that time. At times the agony of my soul would be so great that my body would be covered all over with a cold sweat, and sleep departed from my eyes. The spirit of prayer was plentifully imparted to me; yet I did not feel that sweetness I had formerly experienced in pouring out my soul before the Lord; though he gave me some gracious promises that it should be well with me in the end. I cast myself at the feet of the Most High, and cried, Lord if thou

wilt stand by me, I will neither turn to the right hand, nor to the left. About the middle of October, this strife was ended by a fit of sickness, in which my life was despaired of, for which I hope to praise God in time and in eternity. Though what I now suffered in body was beyond description, yet it was sweet in comparison of that I had suffered in mind. The thoughts of life and death seemed at this time equally sweet: for I was convinced that the power of the Lord was not limited: and that he was as able to save me fifty years as one day. I knew that if I lived, it would be but to suffer: but my whole soul cried out, Lord, thy will be done. I felt in my heart but one desire, and that was, that I might live and die to the glory of God: and he assured me, that I should yet praise him in the land of the living, and tell of his goodness in the great congregation—Blessed be the Lord's most holy name, I have since seen the promise fulfilled.

In February, though still very weak, I was enabled to attend a quarterly-meeting at the new meeting-house. I felt a secret awe rest upon me, as I went to the communion table; and a silent impression to "go and sin no more." In love-feast my soul was much refreshed to hear the old fathers and mothers tell of the dealings of God with their souls. Some had served the Lord from their youth, but were not weary in well-doing. Surely his service is perfect liberty. After preaching the mourners were called upon to be prayed for; and my brother William for the first time came forward. My soul was melted down with gratitude and love. I could do nothing but pray and praise God. We continued in prayer with my brother near two hours. He did not find peace there; but thank God he never gave over, till he had found the pearl of great price.

In March, 1811, I was convinced by the excruciating pain I felt from reflecting over some words which I had been in the habit of using, that they were improper. Such as, "Lord, if thou wouldest send me to hell, I would praise thee there."—Though I then could praise God with an unfeigned heart for every pain I felt, yet I knew that if I was in hell all sense of gratitude would be gone, and I would have no heart to praise God at all. Oh! how thankful did I feel that I was not enclosed in that eternal prison of gloomy despair! In April, contrary to our expectation, the regular preaching was taken to my father's house; and he yet seems well pleased that it should continue there. Surely He that can calm the raging ocean, can turn the hearts of men as he pleases.

About this time my brother Henry began to be seriously concerned about the salvation of his soul; and I trust he and my sister Mary have both been happily converted. Oh! that all our names may be recorded in the Lamb's book of life!

In July the symptoms of my disorder began more plainly to discover themselves. I found my disorder to be something like a lingering consumption. My friends thought that I would die ; but I believed that I should not die until the Lord would revive his work in this wicked land. In this sickness I had much of the presence of the Lord. I think it was one of the happiest seasons that ever my soul experienced. Oh ! the unfathomable depths of all redeeming love ! May this be my theme to all eternity !

When I remember all the goodness of the Lord towards me through every part of my life, I can but wonder, and adore his goodness, which brought me from the land of my nativity, and placed me in Washington county. Though it is a place famous for wickedness, I thank God that I am here : it is much to his glory to save a stubborn, self-willed sinner ; and much more so, in the midst of a tribe of opposers. He makes all things work together for good to them that love him, and make his ways their choice. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him ; and therefore none can trust him in vain.

I need not tell, that it is better to be the most despised Christian slave, without any of the comforts of life, than to be promoted to all the honours and dignities that this world can bestow, without the comforts of Christianity. And those who have not tasted the sweetness of redeeming love can never fully believe the blessedness of our most holy religion. I have made the ways of the Lord my choice, and I hope to live and die in his service. Amen, and Amen.

NOTE. When she concluded this work, she was so weak, that she could scarce walk or stand alone, though she lived a year after.*

In the year 1811, I was appointed to travel the Abingdon circuit. Abingdon and Holston were then one. She was irrecoverably gone in a consumption. I found her truly devoted in her soul to God. She seemed to be perfectly resigned ; and was waiting with pleasure for the time, when the Lord should call her from her sufferings, to the land of rest. I have frequently been there, when she was unable to walk from one house to the other, (which was perhaps thirty feet) without great difficulty.

She uniformly breathed a holy devotion, and she would talk sweetly about her prospects of heaven. When she would speak of her sickness, it was with pleasing emotions. She would say with a smile, " My sufferings will soon be over, and I will complain no more."

* This note was added by her sister or mother.

This year the revival of religion appeared in her neighbourhood, of which she speaks in her diary with so much gratitude. Our meetings frequently lasted nearly all day. Sometimes we would have meetings at night, among the poor blacks, which would often last till midnight, and sometimes longer.

She was without doubt, one of the most holy, and happy women that I ever was acquainted with. She lived a Christian and died like a saint: falling asleep in the arms of her compassionate Redemer, without a struggle or a groan, a fear or a sigh: and is no doubt this moment singing in heaven. Her mother and two or three of her sisters are journeying to meet her above. May I meet her there for Christ's sake. AMEN.

J. C—h—m.

Miscellaneous.

For the Methodist Magazine.

THOUGHTS ON IMMORTALITY.

WHAT a strange compound is man! What contrarieties meet in his nature! Like all other material things with which he is surrounded, his body is subject to dissolution. But is this the termination of his existence? No. Lodged within this dissolving vehicle is an immortal spirit, which shall survive the temporary destruction of the body, and live beyond the "wreck of worlds!"

This interesting truth is explicitly declared in the sacred scriptures. And though it is perfectly suitable to the desires and hopes of every individual, yet it is a truth of which no man could fully satisfy himself until the light of revelation made it known. "Life and immortality are brought to light by the gospel." The heathen world discovered not this truth. Many of its sages, it is true, feeling themselves possessed of something above the capacity of matter, and propelled by that desire which every man has after immortality, offered many plausible arguments in its favour; but after all, their arguments did not carry solid conviction to their own minds: they rather conjectured that to be true, which they greatly desired were so; their minds continually quivered in suspense while brooding over the other world. And how painful is suspense on a subject of such vast importance!

To remove the obscurity which hung around the human mind, and caused this painful suspense, Christianity with "its realizing light," comes very opportunely, and removes all

doubt. How cheering that ray of light, which removes that mental darkness, in which mankind were enveloped, respecting this momentous truth. Its demonstrative rays dart conviction to the heart, while they assure man that he is destined for immortality. Under this conviction, he no longer wanders in the wilderness of doubts and fears respecting his future destiny.

But what consolation is it to the man defiled by sin, and therefore unfit for a happy immortality, to be assured he shall live forever? Are you defiled by sin? The same inspired volume which declares you immortal, opens a path to the ever flowing fountain which washes away *sin and uncleanness*.—While Christianity points to the fair fields of immortality as the future residence of man, it takes the *willing and obedient* sinner by the hand, gently leads him to that flowing fountain of the water of life, washes away his spiritual defilement, makes him *white and clean*, and then triumphantly conducts him *through the valley and shadow of death*, to his immortal residence. While on his way, if he disobey not, this kind assistant of human nature, this celestial messenger, regales him with the fruits of paradise, and refreshes his spirit with the gentle zephyrs which softly blow from the promised land.

What a radiance does the light of this truth shed on the otherwise gloomy path of life! Do dark and mysterious providences surround me? If faith cannot now penetrate the cloud, and discern the divine hand in all things, it nevertheless declares, that eternity will soon unfold things to my view; and that if I endure as seeing Him that is invisible, I shall soon, “Comprehend the eternal mind, and grasp the infinite.” Do afflictions roll in upon my soul, and threaten to drown me in despair? I will bear them with patience for a few days, rather than miss the enjoyment of immortal blessedness. Does care oppress my soul?

“Let cares like a wild deluge come,
Let storms of sorrow fall,
So I but safely reach my home,
My God, my heaven, my all.”

The turmoils of life shall soon end, and the felicities of immortality shall a thousand times recompence all my labours. Do temptations from without, and fears within, torment my soul? These shall only serve to purify and refine my nature, that I may be better fitted for my destined enjoyment.

Ah! but what heart rendings at the parting of Christian friends. But I look up to the ever blooming fields of immortality, and joyfully anticipate an eternal re-union. There, *kindred spirits* shall greet each other, and their congenial souls shall reciprocally recount the instances of eternal love, which conducted them safe through a toilsome life, and seated them at

last on the fruitful hill of immortality. *There* under the blooming *tree of life* shall they forever regale themselves with its life-giving fruit. Must this poor body, possessed of so many avenues to convey pleasure to the soul, be dissolved, and be scattered to its native elements? It must! But it shall not lie scattered and forgotten forever. "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation." It shall not sleep, therefore, in the dust of the valley forever. The redeemed and purified soul, already mounted to the high hill of perennial felicity, is joyfully waiting the final doom, the last loud groan of expiring nature, when at the stroke of Omnipotence death itself shall be annihilated, to hail the resurrection of its companion in sorrows and joys. Coming forth from the tomb, freed from the seeds of corruption, immortalized by the Almighty skill of Christ, its re-union with its immortal partner, shall be complete and eternal.

Hail happy day of immortality! Blessed book that reveals this sublime truth! To Thee, O Father, to Thee, O Saviour, and to Thee, thou eternal Spirit, does my soul bow in grateful homage! First, I thank Thee for giving me an immortal spirit. Secondly, I thank Thee for making it known to me. Thirdly, I praise Thee for providing a ransom for this spirit, that it might be purified from the filth of sin. And I praise and adore Thee, thou Triune God, for preparing an habitation eternal in the heavens, whither I may flee and be at rest, when this short life is over. By Thy grace assisting me, and Thy wisdom directing me, I will endure the toils of life, submit with patience to all Thy righteous dispensations, however severe, if I may but win Christ, and be seated with him on the flowery banks of immortality. If darkness surround my path, or heaviness depress my spirit, I will look up to that eternal hill, and hope in God until my change come. This shall be my consolation amid all the vicissitudes of life, *That my heavenly Father is fitting me for my heavenly inheritance.* I will think of this, and be comforted.

SHORT ADVICE.

BEWARE of associating with a man who suspects you; for he will misconstrue your motives, magnify your failings, convert infirmities into sins, betray your confidence, and seek every opportunity to exhaust your patience. And when he has gained his point, he will boast of his skill in gaining an ascendancy over you, by taking advantage of your weak side.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of revivals of Religion among the Methodists in the Western Country.

No. 1.

CHARACTER OF BISHOP ASBURY.

HAVING brought to a conclusion our Introductory Remarks, and those made in addition thereto, being a brief view of the Western Country, previously to its discovery and settlement by English settlers or citizens of the United States, we will, before we resume our narrative, in this number present to the view of the reader a character, of whom it may with propriety be said, on the general scale as to government, that he gave the first impulse to Methodism, not in the Western Country only, but in the whole of these United States.

The late Rev. Francis Asbury, the principal Superintendent, or Bishop of the Methodist Episcopal Church in the United States, was a man whose whole life, from the time of his arrival in America till the day of his death, is so closely connected with the rise and progress of Methodism in the United States, that in giving a sketch of its rise and progress in this Western Country, as we consider him under God its principal founder and promoter, we should do violence to our own feelings were we not to take a view, in our brief manner, of his character and usefulness in the cause of God. In our very humble attempt to notice these, we must omit many things that might be said of him, and for the present confine this sketch of him and this number, to simple facts.

This great and good man was born at Barre, in England, on the 20th day of August in 1745. At the age of about thirteen, he became deeply concerned about religion, though he was under serious impressions as early as the age of seven. At the age of about twenty-one, in 1766 he was admitted by Mr. Wesley, as a minister in the Methodist Connexion in England: in that Connexion he continued till the 7th of August 1771,—He volunteered his services for America, and came over with Mr. Richard Wright, and arrived in Philadelphia the 27th of October following.

During his voyage he kept a journal. Sept. 12, he minutes down the following close questions put to his own heart, "Whither am I going? To the new world. What to do? To

gain honour? No, if I know my own heart. To get money? No, I am going to live to God, and to bring others so to do. The people God owns in England are the Methodists. The doctrines they preach and the discipline they enforce, are, I believe, the purest of any people in the world, they have been greatly blessed of the Lord in the three kingdoms; they must therefore be pleasing to him. If God does not acknowledge me in America, I will return to England. I know my views are upright—may they never be otherwise.” Again, he expresses his sincerity after his arrival in America. “I have not yet the thing which I seek, a *circulation* of preachers, to avoid partiality and popularity. However I am fixed to the Methodist plan, and do what I do faithfully as to God. I expect trouble is at hand. This I expected when I left England, and I am willing to suffer, yea to die, sooner than betray so good a cause by any means. It will be a hard matter to stand against all opposition as an iron pillar strong, and stedfast as a wall of brass: but through Christ strengthening me, I can do all things.”

His soul seemed deeply exercised for the extension of the gospel through the country. The field was too large and the harvest too ripe to confine him to one spot. He says on this score, Nov. 22: “At present I am dissatisfied; I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I shall shew them the way.” “I have nothing to seek but the glory of God, nothing to fear but his displeasure. I am come over with an upright intention, and through the grace of God I will make it appear: and I am determined that no man shall bias me with soft words and fair speeches: nor will I ever fear, the Lord helping me, the face of man, nor know any man after the flesh, if I beg my bread from door to door; but whomsoever I please or displease, I will be faithful to God, to the people, and to my own soul.”

Mr. Asbury continued to travel and to preach until 1779 he was appointed *general* superintendant of the Methodist Societies in America. This office he discharged with such ability as to give general satisfaction. His prudence, firmness, and intrepidity gained the affection and confidence of both preachers and people. On the 27th of December, 1784, he was elected unanimously to the Episcopal office, and accordingly ordained.—It is well known in Europe as well as America, with what fidelity and zeal this man of God continued to exercise his talents and to discharge the duties of this office until the day of his death.

Bishop Asbury was a man of an agreeable stature, about five feet eight or ten inches high, of a square frame; hazle eyes of a blueish cast, small and piercing; a fine high and square fore-

head. In early life his hair was perhaps of an auburne or brownish cast, a nose indicative, (agreeably to the physiognomical rule) of sensibility and judgment; his complexion was fair, and his countenance was very striking and impressive. It is a good likeness of him taken by Mr. Paradise and engraved by Mr. Tanner.

His personal appearance, I am told, in early life was good. In his later years his whole carriage and appearance was grave and venerable: He maintained with dignity and propriety both his office and age to the last hour of his life.

Bishop Asbury was selected evidently under a superintending providence to the discharge of the duties of the station he filled. What but the love to the cause of his Redeemer, the love of souls, and a desire to preach the gospel to a strange people, could have induced him to bid an adieu to parents, relatives and friends; tread under foot all earthly considerations, and leave his native shore for life? As a minister entering upon the important duty of his office, he exhibits an interesting example to the world of evangelical zeal and perseverance even unto death. His zeal was tempered by an excellent judgment as respected both the religious and temporal concerns of the church. As a speaker, he appeared to discriminate well when to threaten the terrors of the law, and when to soothe with the consolatory promises of the gospel. His subject, and mode of treating it, were suited to his auditory; plain and simple, or argumentative, energetic and powerful. His voice was strong and agreeable. When his system had given away, and he enfeebled both by age and infirmities, he always spoke with such an audible voice as to command the most profound respect. He said much in a few words, and always to the point. His mind was strong and energetic. His bible was his constant companion, and his sermons were studied when on his knees. He possessed naturally a great flow of animal spirits, cheerful yet solemn. He was not a man of tears, yet possessed a sympathising heart. His doctrines were pure and evangelical. In other particulars, his "love was without dissimulation;" diligent in business; "fervent in spirit; serving the Lord;" rejoiced "in hope;" "patient in tribulation;" continued "instant in prayer;" and humble in spirit.

Exalted to the Episcopal office of the Church of Christ, it was no ordinary task to superintend the affairs of three or four thousand local, and near one thousand travelling ministers, with more than two hundred thousand members of society. Yet he was like the unwearied sun. He moved from day to day in his tract around this vast continent of five thousand miles annually, and diffused his benign influence from centre to circumference. His expanded soul seemed ever ready to receive and to com-

municate spiritual comforts. He governed as a father, and with the tenderness and affection of a brother. Plainness of speech and of manners, as well as of dress, was the characteristic of Bishop Asbury. Though he possessed gifts and attainments, yet they were laid at the foot of the cross. The faithful historian will place him in time to come among the bright stars in the constellation of the church of Christ. His sufferings and trials he had familiarized himself to ; they will only be fully known in a blessed eternity.

To meet the prejudices and conflicting views of the ministry, in many particulars, as he did, it appears now as if he was directed by a *special providence*. He was the principal agent in the organization of the church, and had the entire appointments, as Bishop, of the President Elders to their districts, and the stationing of preachers on their circuits, for more than thirty years. He was admirably calculated for the discharge of this duty. When the Conference of preachers would justify it, his discriminating judgment was peculiarly manifested in sending to a circuit two of different talents, calculated to be useful to different temperaments and dispositions. A son of thunder and a son of consolation were not unfrequently yoked together. Pursuing this course, he gave a powerful and perhaps a lasting impulse to Methodism in these United States. When this venerable servant of God visited the west, every feeling heart was gladdened by his presence.

"The Bishop, as a preacher," says my friend, Mr. W. Beauchamp, in his *Western Christian Monitor*, "Occupied the first rank among ministers. He was deep, spiritual and animated. He defended, illustrated and enforced the doctrines of the gospel with great energy of thought, and strength of expression. His grasp of thought being great, and his mind naturally systematic, his discourses were well arranged and full of instruction. He had a singular art in comprising any leading doctrine in all its bearings and consequences, within the compass of a few words. Hence, though his sermons were generally short, yet they contained a vast deal of matter. His voice was strong and manly ; yet it was sweet and pleasing. His oratory was bold and dignified ; yet it was natural. It sometimes broke forth impetuously upon the immense multitudes who attended his ministry, and moved them as the trees of the forests are moved by a mighty wind."

"The labours of this extraordinary man," continues Mr. B. "were astonishingly great. For almost half a century he traversed this vast continent, encountering the heat of summer, and the cold of winter. He pressed through every difficulty, through storms of rain and snow, through dreary forests, and over vast mountains, in the execution of his arduous task. During the

whole course of his ministry, he probably travelled more than *two hundred thousand miles*; preached from *fifteen to eighteen thousand sermons*; presided at more than *two hundred conferences*, and perhaps *ordained more ministers than any other man.*"

"But his toils and his sufferings are no more. He has entered upon everlasting enjoyments in the presence of his God, through the blood of Jesus Christ. For we wish to be understood, that he expected salvation through this **BLOOD alone.**" He died in 1816. Beauchamp's Western Christian Monitor, for July, 1816, p. 310, &c.

THEOPHILUS ARMENIUS.

Feb. 11, 1820.

(To be Continued.)

AN ACCOUNT OF THE WORK OF GOD IN CANAAN, N. Y.

(Concluded from page 394.)

ALTHOUGH nothing special has appeared till of late, yet in general an ardent spirit of prayer for the prosperity of the cause of Christ has inspired their hearts. In the winter of 1819 the prospect of a good work revived their spirits; the plants in Zion were watered, but their prospects were soon blasted.

I now come to a relation of the present work. The 5th and 6th of February last the Quarterly-meeting was held in Pittsfield, Westpart. The presiding elder could not attend; we felt disappointed, but concluded to do as well as we could. The congregation was large on the sabbath; we had a time of refreshing from the presence of the Lord. The brethren from Canaan felt their strength renewed. They returned home and had a powerful prayer-meeting in the evening. The Sunday following the glory of God was manifest to their souls; some appeared solemn on Thursday night, while the Lord fed his children on the hidden manna of the kingdom. About this time Mrs. M. had a singular dream: she dreamed the day of judgment had come, and a multitude of people were arraigned before the Judge: she saw a number pass before the Judge, and received their sentence. Some were condemned, and others acquitted. Her turn was soon to come. She felt fearful for the consequences. She finally dropped upon her knees, and began to pray to God to have mercy upon her, to pardon her sins, and save her soul. She awoke and found it a dream. The spirit of God impressed it upon her mind, that this was a loud call to be in readiness to meet her final doom. Her mind became so deeply affected, she soon after informed her husband of her exercises, and said to him, she thought it time for them to lead a new life. The Lord inclined his heart to set out with her, to strive to flee the wrath to come. On Friday Feb. 18,

they concluded to go and see Brother T. Norton, and tell him how they felt, and ask him to pray for them. They set off, but met Brother N. before they got to his house. Mr. M. told him he was going to his house on particular business. As he, Brother N. had started for Alford, he asked him if he could not do the business at his house as well. They agreed to return. They opened their minds freely; and brother N. stayed and talked with, and prayed for them about two hours, and left them deeply sensible of their wretched situation. Within four or five days from this time they found peace with God, through faith in Christ. Convictions began to multiply. The thunder from Mount Sinai poured forth its alarming voice into the ears of many. It was found necessary to have meeting every day and night. On Wednesday, March 1, they appointed meeting at nine o'clock in the morning: the congregation was large; some of the neighbours who had been at variance with each other confessed their faults with tears, and asked forgiveness of each other. The power of God reached the hearts of those who were unconcerned. Such a time was never witnessed in this place before. One evening they had prayer-meeting at E. Hill's; in this meeting it was proposed that all who felt resolved to lead a new life, and wished the prayers of the people of God, might manifest it; several expressed their desires for salvation. Meeting broke up: one aged woman, eighty-four years old, returned home with her grand children between ten and eleven o'clock. After they got home, the eldest son, who professed to have experienced religion about a year ago, saw his aged grandmother in deep distress of soul on account of sin, and also his brother and sisters crying aloud for mercy, said unto them, *let us pray*. They kneeled down and began to pray to God to have mercy on their souls. The father and mother were in bed; but hearing the voice of prayer—immediately rose, and came into the room. The father had never experienced religion. His children said, father, pray for us, that God may save our souls from hell. The old man felt awful; and began to think he must pray for himself. He united with his aged mother and children to implore the forgiveness of their sins. The eldest son, feeling the need of help, ran to the next house and called upon Brother J. Norton, who said, what is wanting? O, said the young man, I want you to come up to our house and pray for us. I have left all the family on their knees crying to God to have mercy on them. He went immediately and found them wrestling with God in prayer for salvation. They continued till three or four o'clock in the morning. Two or three found peace, and since this time the Lord has blessed the grandmother and her son. Her son had two children married, who, with their husbands, have experienced the favour of God. In

this family ten have become the hopeful subjects of renewing grace. The work now became so general and labourers so few, the brethren sent a line to me ; I received it on the 5th of March, in Goshen, Connecticut, while attending a Quarterly-meeting. I left the town Sunday evening, and Tuesday I arrived in Canaan. I called at my oldest brother's, but as he was not in I went on, concluding to visit the people ; but I felt so impressed for my brother, I thought I must return and see him ; I returned and found him at home. The moment he saw me, tears started in his eyes ; I said to him, "You have new times here." He replied, "Yes." I said, "Do you think this work is the work of God?" He said, "Yes, I do." I said, "Do you desire to share in the blessings of this work?" He replied, "Yes." I said to him, "Have you made up your mind to seek salvation till you find it, if it be for you? With tears in his eyes, he said, "I have." I then said, "Are you willing to join in prayer?" he said, "Yes." I said, "Let us pray." For the first time I now saw my oldest brother fall on his knees, and cry, "*God be merciful to me a sinner.*" On Friday following about eight o'clock in the morning, my brother had retired to the barn for prayer, and while wrestling in prayer, the Lord whispered, "Son, thy sins which are many are all forgiven thee, go in peace." The peace of God flowed like a river into his soul. This morning soon after sunrise, brother Buel called and said he wanted some help, for there were seven or eight persons at his house who were in an agony of soul crying for mercy. After breakfast we went up to his house for prayers. About nine o'clock the meeting began, and it continued till two o'clock, p. m. In this meeting the Lord made bare his arm, and six or seven found redemption in the blood of Christ. They were all young people belonging to Richmond. They returned home rejoicing in Christ Jesus. The Lord is now carrying on a good work in that town. In the evening we met in the meeting-house.—Listening hundreds were addressed from John ix. 27. Wherefore will ye hear it again? will ye also be his disciples? Many seemed to say, "We will."

Saturday evening, we met in the meeting-house for prayer-meeting, hundreds assembled ; all were solemn, and many were refreshed from the presence of the Lord. Sunday the congregation was very large. In the afternoon the Lord was present, and every heart appeared touched with the softening influences of the Holy Spirit ; every ear was opened, and hundreds were weeping on account of their sins. Deep solemnity pervaded every countenance, while they were addressed from 2 Cor. iv. 7. We truly found the gospel to be a treasure that enriched our souls. Its power took hold of an aged sinner, and brought him to see all was not well. In the evening he requested the pray-

ers of the people of God, at which time ten or twelve rose to manifest their desires for salvation, and also requested the prayers of the people. Monday morning at sunrise we met for prayer. It was truly an affecting scene to see a father bathed in tears, inviting his son in the most affectionate manner, to break off from sin and to go with him to a better world. The Lord was truly in our midst. One man who had lived upwards of seventy years a careless life, saw himself to be a wretch undone without an interest in Christ, fell on his knees and sought for mercy.

A remarkable instance took place in the awakening and conversion of a very profane man in middle life. He had attended the meetings since the work began but seldom; one of his companions in folly, who had become a subject of the work, felt impressed to go and visit him. He proposed the thing to one of his neighbours, who had been long a professor. They accordingly agreed to go in the morning; the neighbour got to the house first, and told him his errand, that he had come to talk with him on the subject of religion. The man replied that he did not wish to hear any conversation on that subject, for he was as good as any of them; and said moreover, "I am going to work." As he went out to the barn, he met his old companion, who immediately introduced the same subject, saying, "I have come to invite you to lead a new life, and to pray with you:" The man replied, that he did not want any of his counsel; and as to praying, he could pray where he was, and therefore, needed not his prayers. He went into the house, and the man went to work at his mill. The men united in prayer for their hardened neighbour, and his family; but God, who can work with or without means, soon found way to his heart while at work. His mind became deeply affected under a piercing sense of his sinful condition. In the evening the burden of unpardoned sin became so great, that he went to meeting and requested the people of God to pray for him; for about sixteen hours the horror he felt in his mind was inexpressible; but the Lord appeared to his deliverance. He now bids fair to be useful.

I would notice one instance more in which the grace of God has been manifested in an extraordinary manner. A man who for some years had been established in the deistical system, in the first of the revival, attended the meetings but seldom. At length he consented to go a few times: he soon began to feel measurably serious, and to meditate upon the work now going on, and its happy effects. One evening he stayed in class-meeting,—the children of God spoke freely of his goodness to them. Others expressed their determinations to strive to flee from the wrath to come. In this meeting this deist became sensibly convinced of the reality of religion, and made up his mind

fully to seek the salvation of his soul. Not long after, the Lord appeared unto him *The fairest among ten thousand, and the one altogether lovely.* He now felt to love and adore that Christ he before rejected. Love, joy, and peace flowed into his soul. He now recommends with pleasure and delight the religion of the Lord Jesus, and dwells with sweetest emotions of gratitude on the name of him who "Charms our fears and bids our sorrows cease."

Many other instances might be mentioned in which the power and grace of God have been most convincingly manifested; but lest I become tedious, I must cut short the relation, and close by making some general remarks upon the subject. For seven or eight weeks the work was so rapid and general that the people met for the worship of God daily. For several weeks it progressed rapidly, and with much harmony between the different denominations, until our Calvinistic brethren began to preach their limited system, which was so repugnant to the experience and feelings of the young converts, that it immediately struck a damp on the minds of some; but thanks to God we trust the doctrines of free grace, and the sound of free salvation will triumph over these doctrines; the votaries of which acknowledge are not profitable to be preached in times of reformation.

The genuineness of the work is not only evident from the radical change it has produced in the hearts and lives of the subjects of it, but also from the consideration that its general influence has extended to almost all ages and sexes; and some who before endeavoured to regulate their lives by the rules of morality, as well as some of the most profligate, have been shaken from their sandy foundation, and led to build on Christ.

Since the work began upwards of fifty have professed to find peace with God: between twenty and thirty have attached themselves to the Methodist Church. Before I close I would make a remark on the utility of believing and preaching the doctrines which are supported by us. In the first revivals in this part of the town, about fourteen years ago, when sinners were brought to see their exposed situation, and to feel the importance of a change of heart, gloomy and despairing exercises were very common, from the idea that God had passed them by, and that from eternity they were doomed to perpetual ruin. In this unhappy and wretched state of mind they have remained for weeks; but in this reformation we have not had an instance of despair; and this astonishing and happy effect, I am led to attribute to the influence of those doctrines which are calculated to encourage the mourner, and to inspire the Christian with faith in Christ, and to pray for those who are weary and heavy laden. It is my most ardent prayer to God, that the

doctrine of a full and free salvation may be preached and supported in all the earth.

I am with respect yours, &c.

LEWIS PEASE.

Otis, May 12, 1820.

ACCOUNT OF THE WORK OF GOD AMONG THE WYANDOTT INDIANS
AT UPPER SANDUSKY.

Extract of a letter from Rev. James B. Finley to the Editors.

Ridgeville, August 30, 1820.

DEAR BRETHREN,

THROUGH the mercy of God, I am still on the shore of mortality, and hoping for a better world, whenever I am called to leave this. In many sections of our country, religion is reviving, and in some places is rapidly advancing. We have had some as prosperous times, at the close of our last Conference year, as I have ever witnessed. Many profess to have experienced a divine change of heart, and have been added to the Church.

Believing it will be pleasing to many of your readers to know of the progress of the mission among the Indians at Sandusky, I send you a short account of it, with the address of the Wyandotts to the Ohio Conference. Perhaps it may be expedient to notice the manner in which the gospel of Christ was first introduced among them.

JOHN STEWARD, a coloured man, but born free, and raised in the state of Virginia, Powhattan county, having been brought to the knowledge of salvation by the remission of sins, and become a member of the Methodist Episcopal Church, at Marietta, Ohio, being divinely impressed, as he supposed, the latter end of the year 1815, went among these people, with a view to impart to them a knowledge of the true God. Unauthorised by any body of Christians, he went of his own accord, under, however, a persuasion that the Holy Spirit had moved him to it; nor did he stop except for rest and refreshment, until he arrived at Upper Sandusky, where dwelt the Indians to whom he believed God had sent him. He was first directed to Jonathan Pointer, a coloured man, who had been taken a prisoner when young, and adopted by them as one of their nation. After making known his mind to this man, he prevailed on him to become his interpreter; and he accordingly introduced Steward to the Indians as their friend. They were at that time amusing themselves in dancing, and they seemed at first very indifferent in respect to the message of their strange visitor. He, however, requested as many as were willing, to come together and hear the word

of the Lord. To this they all consented by giving him their hands.

Accordingly the next day was appointed for the meeting, at the house of the interpreter; but, instead of a numerous assembly, which might have been expected, only one old woman attended. Not discouraged at this, Steward preached, (as Jesus had done before him to the woman of Samaria) the gospel to her as faithfully as if there had been hundreds. He appointed to preach again the next day at the same place, when his congregation was increased by the addition of one old man. To these two he preached, and it resulted in their conversion to God. Next day being the Sabbath, preaching was appointed in the Council-house. Eight or ten attended at this time, some of whom appeared deeply affected. From this time the work of God broke out rapidly, and meetings were held every day in the several cabins, and on Sabbath-days in the Council-house. Many were convicted of the sinfulness of their hearts and lives, which they frankly confessed; and they seemed astonished that the preacher should know what was in their hearts; and their concern for salvation soon became general. The consequence was, that crowds flocked to hear the word, to learn to sing, and likewise began to pray in private and public for salvation in the name of Jesus. Such, indeed, was their deep solicitude for the salvation of their souls, that their secular concerns, for a season, seemed entirely neglected. This afforded an occasion for the mercenary traders to reproach them, and to accuse Steward of injuring the nation by keeping them from hunting, and thereby starving them; though it was manifest their chief concern was, that the Indians would not furnish themselves with fur to purchase their goods, of which they stood in no need.

To intimidate Steward, these traders threatened him with imprisonment. He however gave them to understand that he should not desist from his labours; and even if he went to prison, the Indians would follow him, and he should have an opportunity to preach Christ to them there.

After continuing among them about three months, he proposed to return to Marietta, promising to come back when the corn should shoot. Accordingly he appointed a farewell meeting in the Council house, at the close of which there was an universal weeping among the people; and such was their affection for him, who had been instrumental of their conversion to Christianity, that crowds of them followed him some distance when he took his departure. He stopped at their sugar works several days, which were spent in prayer, and in praising God for his mercies in sending them the good word by their brother Steward. At length he left them. During his absence, they continued their meetings, being aided by the interpreter, who united with

them, in praying for the prosperity of religion ; so that on Steward's return, he found some added to the number of believers.

His return was hailed by many, and they were now fully confirmed in his faithfulness. After his departure many slanderous reports had been circulated respecting him, which tended to excite suspicions in some of their minds ; but these suspicions were soon removed after his return among them. It is to be lamented that certain mercenary men opposed this gracious work, and even succeeded in enticing some back to their old practices, who, in their turn, became persecutors of their brethren. After some time, Steward proposed leaving them again, but a circumstance occurred which prevented it for the present. A certain woman of some note among them, and who was a violent persecutor of the Christians, was suddenly arrested so powerfully that she lay some time senseless and motionless. When recovered, she declared that she had been warned in a vision, that she was in the way to destruction ; and also that Steward was sent from God to teach the people the right way. She yielded to her convictions, and exhorted others who were unfriendly to the Christians, to repent and to believe. The work now revived and progressed rapidly for some time.

Steward, like the first apostle to the Gentiles, who taught from house to house, went from cabin to cabin, and from camp to camp ; and with Jonathan the interpreter, who had now become an experimental Christian, exhorted them to embrace the gospel of Jesus Christ. They thus laboured for two years with success, without any assistance of either a temporal or spiritual nature, except now and then a transient visit from some white preachers, which was of but little use. After this Steward made a visit to Urbanna, Champaign county, Ohio, where he became acquainted with a coloured man, who was a member of the Methodist Church, and persuaded him to accompany him to Sandusky. Shortly after he returned with a request of Steward to the Quarterly Meeting Conference of Mad-river circuit to afford him some assistance and counsel. In compliance with this request, Moses Hinkle, junior, volunteered his services, and went to Upper Sandusky. He was highly gratified in beholding the reformation which had been effected among the Wyandott Indians. At the next Quarterly Meeting Conference held at Urbanna, Steward attended, presented his certificate from his society at Marietta, and received a license as a local preacher, and was appointed as a missionary among the Indians at Upper Sandusky, where he continues to labour as a faithful servant of God. His excessive labours have induced various afflictions of body, so that he seems daily declining in health. Frequent fasting, sometimes watching all night, long and loud

speaking and singing, have contributed to lay the foundation, if not of premature death, yet of great debility.

Perhaps it may not be amiss here to mention some of those national prejudices with which Steward and his colleagues have had to contend; for the Indians, like the Jews, have their traditions, to which they are strongly attached.

1. They think the Indians have a different God from the whites, distinguished by colour and dress. Their God is red, paints his upper parts, and dresses with the richest trinkets, such as bells, beads, rings, bands, brooches and buckles, and that he requires them to imitate him in this respect. And even those who are in some measure awakened to a sense of their condition, find it difficult to free themselves from these peculiar notions.

2. The making feasts for the sick, and offering sacrifice to appease the wrath of the Deity, that the sick may be restored to health, is another of their traditional customs, to which they cleave with great tenacity, and especially since they have abandoned the use of ardent spirits at their feasts. Those, however, who are truly regenerated by the power of the Holy Ghost, are opposed to all these vanities; and as some of their nation who are yet strangers to Jesus Christ, will yet hold their idolatrous feasts in the Council-house, Steward and his pious brethren have resolved, if possible, to build a house of worship. He constantly contends with those of them who are yet attached to these customs, and it is greatly hoped he will, by the blessing of God on his endeavours, succeed in persuading them all to forsake them. Their missionary, Moses Hinkle, has commenced building the meeting-house.*

3. Another, and of very evil tendency, is their universal belief in witches. This exposes them to death; for this is the punishment they inflict on those suspected of witchcraft. The mere assertion of their conjurors is sufficient to convict a person, and expose him to punishment, and especially if the suspected person belong to another nation. This evil, however, subsides in proportion to the progress of divine illumination.

4. Dunkeness is a very prevailing evil among them. But Steward, and all connected in society with him, have manifested the most determined opposition to any use of ardent spirits; and they will not allow it sold among them, except it is to be used medicinally.

* If any who may read this account, should feel disposed to assist these poor Indians in building them a Meeting-house, they may deposit their donations with N. Bangs and T. Mason, 41 John-street, New-York, or with Martin Ruter in Cincinnati, or with James B. Finley, Lebanon, Ohio, and they may rest assured that such donations shall be appropriated for that purpose.

5. The old Jewish practice of putting away their wives for very trifling considerations, has been a source of many evils. This very unjustifiable practice is, however, discountenanced by the believing Indians, and they now desire to be lawfully married, so as to be joined together for life, thereby setting an example of connubial happiness to others of the Indian tribes.

Upon the whole, I have reason to be much pleased with these converted Indians. I have not had it in my power to visit them since General Conference; but have been informed by those brethren who attended the Quarterly Meeting before the Ohio Conference, that many of them partook of the sacrament, and that God was present among them.

Brother Steward, and about sixty of the converted Indians attended our Camp-meeting on Mad-river circuit last July, in company with our old venerable father Hinkle, who on the eve of life left his comfortable home to be a missionary to the Indians. May God greatly succeed his labours of love! I was delighted to witness their fervency of devotion, and their zeal for the salvation of their fellow men. Saturday evening was appointed especially for their public meeting, and the seats near the preachers' stand were appropriated for their use. Brother Armstrong, who had been among them from a child, and who through the instrumentality of the Methodist preachers has been brought to fear and love God, and is now a Class-Leader, first addressed them, and then brother Hinkle. After they closed, Monongcu, their chief speaker, spoke to them with great zeal, and finally addressed himself to the whites in a very pathetic and sensible manner. Several of them communed with us. It was a very solemn time. Never, indeed, was I more sensibly affected, than I was at seeing these natives of the forests approach the table of the Lord with flowing tears, which they wiped from their tawny cheeks with the corners of their greasy blankets—whilst others stood as spectators of the scene in awful and silent solemnity!

They manifest great concern for the salvation of the other nations of Indians; and I am informed that two of their chiefs have gone on a mission to preach the gospel to other tribes. May the great Head of the Church succeed them.

O ye American Christians! Read Matthew vii 11, 12, and tremble for yourselves. Pray, not only for yourselves, that ye may escape the anathema there pronounced, but also that the word of God may have free course among these children of the desert, that they may be brought into the fold of Christ.

I send you the address of the Wyandotts to the Ohio Conference. Their petition has been granted, and Moses Hinkle, senior, is our missionary to Sandusky this year. I expect to prepare for the establishment of a school among them, as part

of them have agreed to have one ; but am somewhat at a loss for a suitable teacher. I shall write you after my Quarterly Meeting at Sandusky, and give you a more particular detail of affairs, especially in relation to the contemplated school.

Asking an interest in your prayers, I remain with all due respect, yours in the gospel of our common Lord.

JAMES B. FINLEY.

ADDRESS OF THE CHIEFS OF THE WYANDOTT INDIANS TO THE
OHIO CONFERENCE.

July 28, 1820.

Sunday, 16th instant, in the Wyandott Council-house, Upper Sandusky, at the close of public worship, my last address to the Wyandotts by the interpreter. My friends, and you Chiefs and speakers in particular, I have one word more to say ; I expect to meet our good old Chiefs and Fathers in the church at Chillicothe, before I come to see you again, and they will ask me how you come on in serving the Lord, and if you want them to keep sending you preachers any longer, to tell you the good word, or if you have any choice in preachers to come and teach you.

The answer.

Our Chiefs are not all here, and we must have all our Chiefs and Queens together, and they must all speak their minds, and then we will let the old Father know.

Appointed to meet me at Negro-Town on Wednesday evening, on my return from Seneca Town ; and having returned found them assembled and prepared to answer. On entering in among them, a seat was set in the midst of the room, and I requested to take the seat, which I declined ; but took my seat in their circle against the wall, and directed the interpreter to take the middle seat, which was done. After a short silence I spoke. Dear friends and brothers, I am thankful to find you all here, and am now prepared to hear your answer.

Monongcu, Chairman and speaker for them all, answered.

We let our old Father know that we have put the question round which was proposed on Sunday evening in the Council-house, and our Queens give their answer first, saying,

We thank the old Father for coming to see us so often, and speaking the good word to us, and we want him to keep coming and never forsake us ; and we let him know that we love this religion too well to give it up while we live, for we think it will go bad with our people if they quit this religion ; and we want our good brother Steward to stay always amongst us, and our brother Jonathan too, and to help us along as they have done. Next we let the old Father know what our head Chiefs and the others have to say. They are willing that the gospel word

should be continued among them, and they will try to do good themselves and help others to do so too; but as for the other things that are mentioned, they say, we give it all over to our speakers, just what they say we agree to; they know better about these things than we do, and they may let the old Father know their mind.

The Speakers reply for themselves.

We thank the Fathers in Conference for sending us preachers to help our brother Steward, and we desire the old Father to keep coming at least another year when his year is out; and we want our brother Armstrong to come as often as he can, and our brother Steward and Jonathan to stay among us and help us as they have done; and we hope our good Fathers will not give us up because so many of our people are wicked and do wrong, for we believe some white men are wicked yet, that had the good word preached to them longer than our people; and our great Heavenly Father has had long patience with us all; and we let the old Father know that we the speakers will not give over speaking and telling our people to live in the right way; and if any of us do wrong we will still try to help him right, and let none go wrong; and we will try to make our head Chiefs and all our people better, and we are one in voice with our Queens, and we all join in giving thanks to our good fathers that care for our souls, and are willing to help our people; and we want them all to pray for us, and we will pray for them, and we hope our great Heavenly Father will bless us all, and this is the last.

TWIN LOG
JOHN HICKS
MONONGCU, Chief Speaker.
PEACOCK
SQUINDEGHTY.

July 27, 1820.

The Council consisted of twelve Chiefs and five Queens, so called, female Counsellors. Seven of the Counsellors are religious, five of whom are speakers.

Obituary.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I send you the following account of Mr. B. Treadwell's death, which I took from several respectable persons who were witnesses of the facts as I have given them in the paper I send

you. There were about twelve persons present when he revived from apparent death, on whose testimony we may rely with confidence.

Yours, &c.

LABAN CLARK.

Reading Cir. Sept. 20, 1820.

A short account of the remarkable death of Mr. Bradley Treadwell, who died in Weston, Fairfield county. Connecticut, July 20, 1820, in the thirty-first year of his age.

Some time in the year 1816, he professed to experience religion, and joined the Methodist Episcopal Church, of which he continued a faithful, zealous, and useful member until his death. He had been appointed class-leader, and filled the place with great acceptance to his brethren, encouraging them by his example, as well as his exhortations, to a patient perseverance in the cause of God.

Five days previous to his death, he was violently seized with a cholera-morbus, which soon brought on an inflammation of the bowels, with alarming symptoms. His friends, viewing him to be dangerous, inquired into the state of his mind, to which he replied, "I think I can say the Lord's will be done." On Sunday morning one of his brethren coming in, he desired him to pray with him; which being complied with, he most heartily united, and his soul seemed drawn out in fervent devotion to God.

Notwithstanding every exertion was made for his relief, the disorder proved stubborn, and never yielded to the influence of medicine, so as to produce even favourable symptoms.

On Wednesday morning he was thought to be dying, and his neighbours, and numerous acquaintance, came in to see him take his departure; to whom, with the utmost composure of mind, he spoke of the goodness of God, and exhorted them to prepare to meet him in heaven. Addressing himself to them severally, urged the importance and necessity of religion, to prepare them for such a scene as he was about to pass through. He called his father to him, and shewed him the marks of mortification, which had now become visible on some parts of his body. His father asked him if he was willing to die? to which he answered, "Yes, I am; I think I feel an assurance of going to a better world than this," and spoke sometime of his hope and prospect of the crown of life.

His father then expressed a desire once more to unite their hearts and voices in supplicating the throne of grace, to which he very readily gave his assent, and heartily joined with their devotions. After this he requested his father to settle his temporal affairs, and to take the charge of his children. His mother entering the

room, he earnestly looked at her, and said, "Well mother, you have come to hear the last words of your dying child;" and asked her if she felt willing to give him up: her reply was, "O no, I don't feel as if I could." He said, "It is hard for near and dear friends to part; but mother do try to be reconciled: we must all die sooner or later. I entreat you not to grieve and mourn for me, but strive to be prepared to follow, and meet me in heaven." She then asked him if he was conscious that she had not done her duty to him and his children? He answered, "O no! you have done a great deal for me, and I hope the Lord will reward you for it; and no doubt he will if you live faithful to him." He then called his sister, Polly Ann, to his bed-side, and asked her if she felt as if she could part with him? She told him it did not seem to her that she could bear to part with him. He said, "You must, for I soon shall go and leave you; life is fast ebbing, and I must soon try the realities of the eternal world. I feel perfectly resigned to the will of God, and the sting of death is taken away. Jesus appears very beautiful, and O, Polly Ann, strive to be faithful! you are in the slippery paths of youth; but if you are faithful, it will be but a short time before we shall meet to part no more."

He then asked for his little children, and kissed them with parental tenderness, fetched a deep sigh, saying, "Little prattlers, it is hard parting with them; but I give them up into the hands of the Lord, knowing that he will provide for the fatherless children." His mother asked him if he would not rather get well? he replied, "On account of my parents and children I should be willing; but I am willing to die or live as the will of the Lord may be." But so sensible was he of his approaching dissolution, that he requested them to prepare his grave clothes; and raised his arms to be measured, with as much composure as he would to be measured for a garment when in perfect health.

A little after sunset, his eldest sister, (Mrs. Beers) and her husband arrived at the house, at which time it was judged improper for him to say much. He however called them by name, asked how they did; after which they retired to a neighbour's house and got some refreshment. In the evening they returned and found a number of people standing around his bed, and he was exhorting them to prepare to meet

him in heaven. On seeing his sister, he took her by the hand, saying, "Sister Esther, you are very near and dear to me, and I am your only brother; but now you see we must part:—O! be prepared to meet me in heaven." Then he addressed himself to his brother-in-law, exhorting him in the same affectionate manner to be prepared to follow him.

He continued until late in the evening without much apparent alteration, frequently impressing on all present the necessity of being prepared to meet death; and taking each by the hand, he bid them farewell. Some went home, and others, of his relatives lay down to take some rest: his mother and sister sat by his bed. About twelve o'clock he spoke to them, requesting they would give him a tea spoon full of camphor and water every few minutes as long as he could swallow, and when he could not swallow, to wet his lips: saying I shall soon sleep the sleep of death, and go to commune with my God. Shortly after this he was heard to say, "Come, Lord Jesus, receive my spirit, my suffering time will soon be over; yes, yes, my suffering will soon be over," and soon shut his eyes as if going to sleep. They let him lay a few minutes, when speaking to him, they found he was speechless and to all appearance just breathing his last. The friends were called up and some of the near neighbours were called in. He had all the appearance of one in the agonies of death; the cold sweat poured from him so profusely, that his clothes were as wet as if dipt in water; his pulse frequently stopped, and faintly returned with slight gasps; this continued till between three and four o'clock when he gasped, and his under-jaw fell, and they supposing it to be the last, put it up to its place; this in a short time was followed with another light gasp, and his jaw fell as before, it was put to its place a second time, and all present were so confident that he was dead, that they left him; some went out and others sat down by the fire. At this time his wife began to lament and weep aloud. His mother was almost inconsolable, saying, if she could hear him speak again it would be a great satisfaction to her; and was trying to recollect some of his last words. One present, observed that it was likely he knew more than all of them about the glories of the other world: supposing him to be really

dead.* Persons were sent for to come and lay him out; but before they came, a slight motion was observed about the breast, and his eyes were partly open. Judging there were some signs of returning life, one present put his fingers to his eyes to see if they would move; and taking hold of his hand, spoke to him; upon which he perceived a little motion of the thumb. His brother-in-law then called him by name, and he answered with a faint inarticulate noise and sigh! His father then spoke to him, saying, "Bradley, how do you feel in your mind?" He answered, "O glorious!" and soon opened his eyes. His father said, "Do you know me?" "Yes," he said, "it is my dear father!" The people present stood almost lost in astonishment, and he raised himself up, and said, "Well I have been gone, but am permitted to come back again a little while:" and asked, "How long have I been gone? It is about four days, is it not?" His mother answered, about four hours. He said he thought he should stay about as long as he had been gone, which appeared to him long enough to be four days.—Said he had seen the heavenly city, the new Jerusalem; and had seen the river that issued from the throne of God, of pure water, clear as crystal—that he had drank of it, and it had cured him, and he never should feel any more pain. Looking up to one standing by, he said, "Aunt Mary, you look surprised; be not surprised; it is true." And casting his eyes on his astonished friends, said, "Why, my friends, I am glad to see you all; you look natural. I did not think I should care to see you again, but I am glad to see you:—it is a very pleasant morning. It was not my wish to come back from that beautiful city, for it was the most beautiful place that I ever saw: but I am permitted to come

* That there may be a suspension of animal life even without miraculous interference, so as to produce apparent death while the soul and body are still united, there is no reason to doubt. In such a state, though the *material* organs may cease to perform their ordinary functions, the *immaterial* principle continues active, and might, therefore, perceive all those things above related. It ought, however, to be farther observed, that the things he describes to have seen, had been previously impressed upon his mind by reading the holy scriptures; and therefore might have been perceived by the *eye of faith*. These observations are not made to do away the idea of divine interference, which, doubtless, was strikingly manifested, both in suspending the functions of animal life, and in restoring them again to action.
Ed.

back a little season. The cries and lamentations of my parents, brothers and sisters, and my wife, came echoing and reverberating over the hills, and were heard, and I have come back to tell you not to mourn for such an unworthy piece of clay as I am. I was happy, and your lamentations did not interrupt my happiness—Mourn for yourselves, and not for me.” He was asked if he could describe the heavenly city; He said, “Yes, it lies four square, and the streets are paved with pure gold: it has no sun nor moon, but the glory of God is the light of it: and in the middle of it runs a river of pure water—that he had seen ten thousand angels and glorified spirits.” He was asked if he saw any that he knew, he answered that it was beyond

his limits to tell; but exhorted them all to prepare for that happy place.

He appeared to be perfectly easy, and his mind was calm and composed, and his countenance cheerful until a little before he died. He then seemed to be a little lost, and his senses began to fail—about one o’clock, P. M. he sunk in the arms of death without a struggle or a groan, leaving a heavenly smile on his countenance, and left his astonished friends to the mingled emotions of wonder, sorrow and joy. Thus died a faithful servant of the Lord, adding to the number, who have gone before, one more bright witness to the truth of revelation, and the power of that religion which gives victory over death.

Poetry.

From the New Monthly Magazine.

LINES

Written in Richmond Church-Yard, Yorkshire, by the late Herbert Knowles, of Canterbury.

“It is good for us to be here:—If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.”—Matt. xvi. 4.

METHINKS it is good to be here:
If thou wilt, let us build—but for whom?
Nor Elias nor Moses appear, [gloom,
But the shadows of eve, that encompass the
The abode of the dead, and the place of the tomb.

Shall we build to Ambition? oh, no!
Affrighted he shrinketh away;
For, see! they would fix him below
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey!

To beauty? ah no! she forgets
The charms which she wielded before—
Nor knows the foul worm, that he frets
The skin which but yesterday fools could adore,
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride—
The trappings which dizen the proud?
Alas! they are all laid aside—
And here’s neither dress nor adornment allow’d,
But the long winding sheet and the fringe of the shroud!

To Riches? Alas! ’tis in vain—
Who hid, in their turns, have been hid—
The treasures are squander’d again—

And here in the grave are all metals forbid.
But the tinsel that shone on the dark coffin lid.

To the pleasures which Mirth can afford—
The revel, the laugh, and the jeer?
Ah! here is a plentiful board!
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here!

Shall we build to Affection and Love!
Ah, no! they have wither’d and died,
Or fled with the spirit above— [side,
Friends, brothers, and sisters, are laid side by
Yet none have saluted, and none have replied!

Unto Sorrow?—the dead cannot grieve—
Not a sob, not a sigh meets mine ear.
Which compassion itself could relieve!
Ah! sweetly they slumber, nor hope, love, nor
fear,— [here!
Peace, peace, is the watchword, the only one

Unto Death, to whom monarchs must bow!
Ah, no! for his empire is known,
And here there are trophies enow!
Beneath, the cold dead, and around, the dark
stone, [own!
Are the signs of a sceptre that none may dis-

The first tabernacle to hope we will build!
And look for the sleepers around us to rise;
The second to Faith, which ensures it fulfill’d—
And the third to the Lamb of the great sacrifice.
Who bequeath’d us them both when he rose to
the skies!

HERBERT.

Richmond, October 7, 1816.